

of business so soon as they are realized, or at least to divert them from the use of the unhappy man and the good of his family. The spirit of industry dies within him, when he finds that he can neither make aught for himself, nor from the enormous mass of his obligations make any sensible advance towards his liberation. In these circumstances he loses all heart and all hope for exertion of any sort; and either breaks forth into recklessness or is chilled into inactivity by despair. And it is precisely so in the case of a sinner towards God. If he feels as he ought, he feels as if the mountains of his iniquities had separated him from his Maker. There is the barrier of an unsettled controversy between them, which, do his uttermost, he cannot move away; and the strong though secret power of this is a chief ingredient in the lethargy of nature. There is a haunting jealousy of God which keeps us at a distance from Him. There is the same willing forgetfulness of Him, that there is of any other painful or disquieting object of contemplation. God, when viewed singly as the Lawgiver, is also viewed as the Judge who must condemn, as the rightful creditor whose payments or whose penalties are alike overwhelming. We are glad to make our escape from all this dread and discouragement into the sweet oblivion of nature. The world becomes our hiding place from the Deity, and in despair of making good our eternity by our works, we work but for the interests of time; and because denizens of earth, we, estranged from the hopes of Heaven, never once set forth in good earnest upon its preparation."

At this point the provisions of the Gospel come in. What are they? We have them in the language of St. Paul: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin con-